*The Life and Death of the Righteous.*

# SERMON,

PREACHED at

*Chriſt-Church*, PHILADELPHIA,

On SUNDAY, *February* the 13th, 1763,

At the FUNERAL of

Mr. *EVAN MORGAN.*

---

*By* JACOB DUCHÉ, *M. A.*

*One of the Miniſters of the united Churches of* Chriſt-Church, *and* St. Peter's, Philadelphia, *and Chaplain to the Right Honourable the Earl of* STIRLING.

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*PHILADELPHIA:*

Printed by B. FRANKLIN, and D. HALL.

MDCCLXIII.

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To my much esteemed & good Friend Mr Hopkinson

A

# SERMON,

PREACHED

IN THE NEW LUTHERAN

CHURCH OF ZION,

IN THE

CITY OF PHILADELPHIA,

At the Inſtance of the MINISTERS, WARDENS, and VESTRY-MEN, of the incorporated CONGREGATION of ST. MICHAEL'S,

On the 26th DAY of JUNE, 1769.

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By the Revd. Mr. *RICHARD PETERS*,
Rector of CHRIST-CHURCH and ST. PETER'S, in the ſaid City.

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*PHILADELPHIA:*

Printed by JOHN DUNLAP, at the *Neweſt Printing-Office* in *Market-ſtreet*, the Third Door below *Second-ſtreet*

M,DCC,LXIX.

TO THE

# MINISTERS, WARDENS and VESTRY-MEN, of the incorporated Congregation of ST. MICHAEL'S;

MY DEAR BRETHREN IN THE LORD,

*IT was at your preſſing Inſtance, that I preached this Sermon. It is at the ſame preſſing Inſtance, that I conſent to its Publication. I had many more Things wrote down in my Notes than I delivered. The Weather, you know, was hot, and my State of Health but indifferent. It would have pained both me and the Audience to have made a long Sermon. I have therefore inſerted ſome Things that were not delivered, but have taken Care to inſert none, but ſuch as will explain the ſeveral important Points of Belief and Practice, that were then laid before, and preſſed upon, my Hearers. The Manner in which the Text is treated is not to be got in the modern faſhionable Syſtems of Divinity; but it is, and always has been, in the Heart of every pious Believer of the bleſſed Incarnation. Theſe Perſons are no Strangers to what is here ſaid; but will cheerfully aſſent to, and be delighted therewith. But where the Heart has not received, nor is ſenſible of, this bleſſed Incarnation,—there, I expect Rebuke and Cenſure. Be it ſo.*

*Let it produce no Ill-will, nor angry Contention. Let us not enter into Diſputation about Terms. If theſe Cenſurers are ſincerely deſirous to know the Truth, and will apply for it, where it only can be had, in and from Chriſt Jeſus, they will from him learn Meekneſs; and as ſoon as they have received this Grace from their Saviour, the Glory, as it is here deſcribed, will not ſtay long after, and then, they will poſſeſs the Thing. It makes no Difference in the Thing itſelf by what Name they call it, nor how they imagine it comes into their Hearts—whether with or at their Birth—or in their Baptiſm,—whether with or without a Perſon's Predeſtination and Election,—or whether, and how far they think, their own Will is concerned in it. God's Manner of conveying Grace and Power into the Heart, leaves no Room for ſuch Queſtions as theſe.*

*The Scripture gives this plain Account of the Proceſs of Salvation in every one; namely, the Seed of the Woman—the Seed of Abraham—the Seed of David—and the Seed that was by the Conception of the Holy Ghoſt in the Body of the Virgin Mary---opened itſelf in the Body of Chriſt, ("a Body haſt thou prepared for me: Then ſaid I, Lo! I come"—) and there grew up to its full Perfection of Glory, and is now a perfect God-man, ſitting at the right Hand of God in Heaven, and helping us, who have, one as well as another, a Seed within us after its Kind, to go through our Trial here on Earth, and when this is done, to attain our Body of Glory in Heaven. In this Faith let us live and die; and*

*let*

*let us publicly declare that this Faith is not a Matter of Opinion, or any Thing that will bear a Diſpute, but is a ſelf-evident Manifeſtation made in the Heart by Chriſt himſelf coming there, with his Kingdom of Heaven and the Glory that he had with the Father from the Beginning, agreeable to his own Declaration and Promiſe.*

" *O righteous Father! the World hath not known thee:*
" *But I have known thee; and theſe have known that*
" *thou haſt ſent me. And I have declared unto them thy*
" *Name, and will declare it, that the Love, wherewith*
" *thou haſt loved me, may be in them, and I in them.*"

I am,

Your affectionate Brother,

In CHRIST JESUS,

SEPT. 15, 1769.

RICHARD PETERS.

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ST. LUKE.

# St. LUKE,
## Chap. II. V. 13th, 14th.

*And ſuddenly there was with the Angel a Multitude of the Heavenly Hoſt praiſing* God, *and ſaying,*

*Glory to* God *in the Higheſt, and on Earth Peace, Good-will towards Men.*

My dear Fellow-Chriſtians of this Evangelical Church,

MAY the God of all Grace, who hath called us to his eternal Glory by Jeſus Chriſt, make you perfect in your Chriſtian Courſe, ſtabliſh, ſtrengthen, ſettle you!

Your Invitation to the Miniſters and Members of the Epiſcopal Church, to mix their Devotions with yours, and to partake of the Joy you muſt needs feel on bringing this large Building to ſuch an admired and aſtoniſhing Perfection, fills us with an high Senſe of your Brotherly Love to us in Chriſt Jeſus. It reminds us of the Love and tender Affection which ſubſiſted between the firſt Chriſtian Churches, and which makes ſo large and delightful a Part of the Apoſtolic Epiſtles recorded in Scripture. All thoſe numerous Congregations, which in divers and diſtant Parts, and under various Forms of

Divine

Divine Worſhip, were brought together by the Apoſtles and firſt Preachers of the Goſpel, had nothing afflictive or joyous in their Affairs, but what they were all alike Sharers in. As often as Occaſion called them to diſtant Places, they went with the utmoſt Cheerfulneſs into one anothers Churches, and joined together in Communion of Prayer and Exhortation. And is it not much to be lamented, that the ſame affectionate Intercourſe does not prevail now? Do we not all worſhip the one God and Father of All—the one Son and Redeemer of All—the one Holy Ghoſt and Sanctifier of All? What though Churches are built in different Forms; what though Miniſters wear different Habits; what though every national Church has a different Mode of Expreſſion in the Compilement of their Articles and Prayers—has not Chriſt Jeſus provided one and the ſame ſtrong Cement of Love and Charity, to tie and keep all theſe his different Members together? Should theſe Differences be Reaſons for Enmity, Diſtance, or ſeparate Intereſts?—What does the Spirit of Chriſt ſay to us all on this Occaſion? "As the Body is one, and hath many "Members, and all the Members of the one Body, be-"ing many, are one Body, ſo alſo is Chriſt; for by "one Spirit are we all baptiſed into one Body, whether "we be Jews or Gentiles, whether we be bond or free; "and have been all made to drink into one Spirit." We heartily wiſh this Union of Hearts, this Commu-

nion

nion of affectionate Intercourſe, was general among Proteſtant Churches: And we have a very ſenſible Pleaſure in being able publicly to declare, that between your Church, the Swediſh Church, and our own Epiſcopal Church, there has always been, from the very firſt, a kind and loving Participation of Divine Service and Brotherly Offices. May the good God bleſs this diſintereſted friendly Union! and may we all uſe our own earneſt Endeavours to inſpire the ſame Zeal into our Children, that we may for-ever continue in the ſincere Love of one another, and in an open undiſguiſed Participation of Worſhip and Inſtruction!—And there is good Reaſon why it ſhould be ſo: Becauſe, if we will only look into our Liturgies, Church-Offices, and Articles of Religion, we ſhall find ſo near a Reſemblance, as may well entitle us to the Name of Siſter-Churches. In ſome Things we do differ; and with an honeſt open Freedom let each of us give its own the Preference. We may do it ſafely, and perfectly agreeable to the Spirit with which both Churches eſtabliſhed their own particular Conſtitutions. Our Prayers breathe one and the ſame primitive Apoſtolical Piety, the ſame impartial univerſal Love. Holding theſe, why not differ from one another in ſome Points? And what hinders any of us from declaring, as I do at preſent, that upon the ſame virtuous Principles, that any one Man loves, eſteems, and prefers his own Church, ſo any other Perſon may love and prefer his Church likewiſe; and all of us may, and ought, however we differ in Articles and

Modes of Worſhip, to hold a loving Intercourſe with, and do good to one another.

Having thus expreſſed my honeſt and ſincere Preference to my own Church, my general Love to all Proteſtant Churches, and my particular Regard to this Evangelical Church—let us now turn our Meditations to the Church of God in Heaven, where there is no Difference in Judgment, nor any Abatement of Charity. The Holy Angels, we hope, are here preſent, and feel a ſenſible Delight at the Opening of this and of every other Proteſtant Church. "If, as our Saviour ſays, "there is Joy in Heaven over one Sinner that repent-"eth," as we may have an humble Confidence that this Church will be the Means of bringing many Sinners to Repentance; ſo theſe Angels cannot but be partaking of the pious Joy which fills every Breaſt on the Commencement of Divine Service in this beautiful Temple. And were the Angels at this Juncture to make their perſonal Appearance, (as Chriſt is with them, as well as with us, "All in All") they could give no ampler Teſtimony to his eſſential Glory and Divine Nature, nor to the Merits, Bleſſings, Extent and Character of his holy Religion, than they gave at his Incarnation, thus expreſſed by St. Luke, "And ſuddenly there was with the Angel a "Multitude of the Heavenly Hoſt praiſing God, and "ſaying, Glory to God in the Higheſt, and on Earth "Peace, Good-will towards Men."

Hence

Hence it appears, my dear Fellow-Worſhippers, that Chriſt's Religion, founded, as it wholly is, on his Incarnation, makes every Man an Angel, and, I had almoſt ſaid, every Angel a Man. It unites Heaven and Earth. By it Angels enter into all our Concerns, and become Miniſters of God to us in every Thing relative to our Salvation: And by it we can without Preſumption boaſt, that we are Fellow-Citizens with the holy Angels, and of the Houſhold of God. One Nature—One Life—One Spirit—One Will with Angels——Oh! What a bleſſed Inter-Community is this?—How repeatedly revealed?—And upon what a firm Foundation eſtabliſhed?—Do not your Hearts feel an Enlargement, that reaches to the Throne of God? Are you not by beholding your Face in Chriſt Jeſus—you in him, and he in you—changed from Glory to Glory, till you ſee no other Difference between yourſelves and the holy Angels than this—they are already made perfect, and have their Conſummation and Bliſs—You are but Beginners in Glory, but proceeding, through your Union in Chriſt, from Step to Step, till you reach, if not exceed, the Stature of the higheſt Cherub and Seraph.

And that I may make you ſenſible of this your Importance in Chriſt Jeſus, I beſeech you to enter with me into the Conſideration of the Divine Service and Worſhip, which theſe holy Angels performed to God; the firſt ſolemn Worſhip that was performed at, and on Ac-

count of, the bleſſed Incarnation of Chriſt.—Let us devoutly examine the Ground and Foundation, the Reaſon and the Motive of their Worſhip. Let us look into the Temple of their Hearts, ſee what it was, that was ſtirring there, and in what Poſture they ſtood; that we may learn, when we come into this or any other Church, how to worſhip God rightly, and to put ourſelves into a proper Poſture both of Soul and Body. You ſee the Subject. Let us divide it properly, that you may have a diſtinct Notion of it.

I. It is, firſt, to ſhew you the true and full Ground and Foundation, together with the true Reaſon and Motive, of this angelic Worſhip addreſſed to our Saviour at his Incarnation:

II. It is to ſhew what was their Poſture, and what was in their Hearts, when they ſounded forth this heavenly Hymn, that we may learn, when we enter into this or any other Church, to ſtand in the ſame Poſture:

III. As all that which ſtirred up theſe heavenly Strains of Divine Worſhip in the Breaſts of the Angels, is by Chriſt's Incarnation in you, and in every Man in the World, (ſince you may all praiſe God as theſe Angels did, and for the ſame Reaſons, and with the ſame Truth) I ſhall moſt earneſtly preſs you to call it forth into the ſame ſpiritual and heavenly exerciſe.

" And

" And there appeared with the Angel a Multitude
" of the Heavenly Hoſt praiſing God, and ſaying, Glo-
" ry to God in the Higheſt—On Earth Peace,—
" Good-will towards Men."

This, then, is the Triune Ground of their Worſhip—Glory—Peace—Good-will.—What a rich Ground is here, out of which the Worſhip of theſe Angels aroſe? Theſe three Things are the eternal Repreſentations and Symbols of the Triune God, Father, Son and Holy Ghoſt. Glory belongs to the Father—Peace and Reconciliation to the Son—Good-will, or a Will to all Goodneſs, to the Holy Ghost. Let us ſpeak of all theſe diſtinctly, and in their Order.

1. Glory has its Source in the Moſt High God. There is its Center—there is its Circumference. It makes the Heaven of Heavens. It is the Outflowing of the Unity of God. It is the Father's firſt and moſt perfect Manifeſtation. Out of this Original come all the Glances and Cheerfulneſs that we ſee in our own Light, when the Sky is in its moſt ſerene and pure State and Temperament. To be in Glory is to be in God. When God puts his Glory into Men's Hearts, he gives them himſelf. Theſe Angels, ſenſible, that all their Glory, both inward and outward, is continually received by freſh and freſh Supplies, out of and from God, acknowledge it in this Hymn; and ſuch Acknowledgement made

humbly

humbly and thankfully, and continually, with a true Devotion and Love of Heart, is all the Glory and Worſhip, that the higheſt Angel can give to God; namely, owning, that all he is, and has, and does, is from God alone, and that he has no original perſonal Glory of his own, but that it is all derived—All is God in him, and he in God.

But what was the particular Reaſon and Cauſe of this preſent Adoration? Did this Fountain of Glory break out in any particular Place? Had it aſſumed any new Form? Was it come into any new Temple, that it ſhould require a new Addreſs, a new Act of Adoration and Worſhip? Yes, yes, my dear Hearers,—This, that theſe Angels ſaw, was a new Thing. They now for the firſt Time ſaw this Glory in its full Brightneſs, infinitely exceeding in Luſtre that which ſhone in themſelves—They ſaw it blazing out of the Heart of the Son of God—They ſaw it incarnated in the Infant Jeſus—All that Glory, which filled the very high Place of their Reſidence—all that Glory that formed the Shechinah in the Holy of Holies—was come down upon Earth, and had brought itſelf into the Breaſt of a little Child. This was the Reaſon of the Appearance of a Multitude of Angels, that the Shepherds might ſee before-hand that Glory about the Angels, which they ſhould behold encircling the new-born Babe. What a ſelf-evident Proof was this to the Shepherds of the Divinity of this Infant?

They

They were not left to the Inferences of Reaſon—to the Application of Prophecies—but to the Evidence of their Senſes; ſince the very Glory that ſhone round theſe Angels, they would find ſhining in the very ſame Manner about the Babe that was lying in the Manger.—This Glory, then, was the true heavenly Sign, ſo much ſpoken of in the Law and the Prophets, by which not only theſe Shepherds ſhould know for certain the Birth and Perſon of their Saviour, but all the devout Men in Iſrael, who had waited for the Meſſiah, ſhould likewiſe be favoured with the ſame Certainty, ſhould ſee the ſame Glory, and ſo with old Simeon, bleſs God, that they had even before their Death the Satisfaction of ſeeing the "Lord's Chriſt."

Behold in this Viſit of the Angels, and its Conſequences, (and admire and adore the eternal Truth of God for it!) a full and ſatisfactory Proof of the Accompliſhment of all thoſe Prophecies, which ſpeak of the Glory of God as a ſpecific Excellence in the Chriſtian Diſpenſation! Behold this great Goſpel Truth brought Home to the Senſes of all the pious People among the Jews; namely, that the Glory of the ſecond Temple infinitely exceeded the Glory of the firſt.

2. But then, ſecondly, the Angels, not only worſhipped this Glory as an Heaven manifeſted within the Body of the Infant; but they worſhipped it on a View of the

Effects

Effects it ſhould work on Earth, even, UNIVERSAL PEACE AND RECONCILIATION. Behold here it became a new Center, a new Source, a new Creation, which was to cover the Earth, as the Waters cover the Seas, and to be poured over all Fleſh. It was to ſpread all over the fallen World, and, where-ever it came, it was to redeem, ſave, purify, cleanſe and pacify all the diſturbed Elements of Nature. It was to be a Fountain of new Blood in the Veins of all the corrupted Sons of Adam. It was with the Meekneſs of the Lamb to take away all the Sins of the World, to turn the angry, fretful, proud, envious Paſſions of Men into Gentleneſs, Sweetneſs and delightful Joy. In ſhort, it was to bring every ſinful Soul into Temperature, Harmony, Equality and Peace. It was in Heaven the GLORY of the Father, and from thence theſe Angels worſhipped him as the GOD of GLORY. Now that it was in the Son, and was become in him the Brightneſs of the Father's Glory, it was rightly called on Earth PEACE: For wherever it ſhould enter, it would reſtore Peace, and bring every Thing into its original REST and SABBATISM. "*There remaineth yet a Reſt for the People of God.*"

3. God and Man thus reconciled, this Glory conceived, and aſſumed its laſt and moſt perfect Form, even a Spirit of univerſal Love, which is the third Object of the Divine Worſhip paid by theſe Angels, namely, "GOOD-WILL TOWARDS MEN."—

For

For in and out of this Brightneſs of Glory ſhining in the Heart of this new-born Babe, theſe Angels ſaw and worſhipped a PROCEEDING WILL AND SPIRIT—the Spirit of Love,—an eternal and unchangeable Will to all Goodneſs, Happineſs and Perfection, even the HOLY GHOST himſelf, here called GOOD-WILL TOWARDS MEN; becauſe this Spirit was to deſcend into, and become the Leader and Guide of all the Hearts of Men. It was to regulate their Human Fire as a ſacred Tincture, an Holy Oil, a divine Breath, and heavenly Baptiſm, breathing through and purifying all Human Nature, ſanctifying and glorifying all the Children of Men. Theſe Angels worſhipped this GOD THE HOLY GHOST, as doing his perfecting Offices firſt in the Body of JESUS CHRIST, and, in and by him, in the Body of every Man in the World, who would receive his Inſpiration.

Having ſhewn this Worſhip in its Three-fold Diſtinction of GLORY, PEACE and GOOD-WILL; let us attend to what is further ſaid in Holy Writ upon this Subject, that we may be more and more convinced of the Reaſons and Motives of this particular Act of Worſhip.

In the Pſalms and in the Prophets, GOD foretold, that, whenever he ſhould bring his Firſt-born into this lower World, there, as well as in Heaven "all the Angels ſhould worſhip him." Accordingly, the HOLY JESUS was no ſooner born, but the Angels were convened

to render him that Homage, which was ſo particularly foretold. One Angel might have ſufficed to announce to the whole World the Birth of our LORD JESUS CHRIST, juſt as GABRIEL alone was ſent to the VIRGIN MARY to apprize her of the Honour intended her. But the Matter had been otherwiſe planned, --- and therefore there was " with the Angel a Multitude of the hea-" venly Hoſt praiſing God and ſaying, GLORY to GOD " in the Higheſt, and on Earth PEACE, GOOD-WILL " towards Men."

In this ſupernatural Convention of Angels, on this particular Occaſion, another Matter was brought about, " even the MYSTERY, which, St. Paul ſays, was hid from " the Beginning of the World in GOD, who created " all Things by JESUS CHRIST, to the Intent that un-" to the Principalities and Powers in heavenly Places " might be known by the Church the manifold Wiſdom " of GOD according to the eternal Purpoſe, which " he purpoſed in CHRIST JESUS." Thus theſe Angels beheld in the Incarnation of JESUS CHRIST what they did not know before, and what, as ST. PETER ſays, " they had earneſtly deſired to look into," namely, the Source of their own Birth. They did not deſire to know this from ſuch a Temper as SATAN did, who, from Pride, longed to find out his firſt Forms, think-ing that he ſhould diſcover ſomething there, that would render him independent of GOD---No, No--. Theſe An-

gels

gels were of a very different Temper. They had been preſent, when the Spirit of Prophecy, mentioning CHRIST, had predicted things in which they were to be as much concerned as the Sons of Men. It was theſe partial Intimations given from Time to Time by the SPIRIT OF GOD, that occaſioned their Curioſity and earneſt Deſire, as ST. PETER ſays, to know the Sufferings of CHRIST, and the Glory that ſhould follow. Here then firſt at this bleſſed Incarnation, theſe Angels ſaw, that the WORD now become incarnate, this preſent SON OF GOD beginning to be a SON OF MAN, was and is the Creator of Angels as well as of Men: And that all Things both in Heaven and Earth were made by him, and that not a ſingle thing of all that was made, was made without him; that He only was in the Beginning, GOD IN GOD, GOD OF GOD; and that they, together with their Heaven, the eternal Seat of the Divine Preſence were all after and from this JESUS: And therefore they worſhipped CHRIST from a Senſe, that he was juſt as much their Creator and Maker and Former---juſt as much their Strength and Glory and Life,---(and that this was likewiſe the Caſe with Reſpect to all other Principalities, Dominions and Thrones in Heaven) as he was now by his Incarnation declared to be, and to have been, from all Eternity the Reconciliation and Peace and Salvation of fallen Man.

Learn, therefore, O ye Sons of Men, from this

plain Paſſage of Scripture, which manifeſtly includes in it all that hath been here ſaid of CHRIST: That in all the Nature of Things both in Heaven and Earth, there was none that could bring Salvation to fallen Man, but this SON of GOD---that as GOD had created Man at firſt by his SON, this SON could only be his REDEEMER. If CHRIST had not been the Creator of Angels, their Worſhip had been Idolatry. And if CHRIST had not been the CREATOR as well as REDEEMER of Man, the Worſhip performed to him in all Chriſtian Churches is likewiſe rank Idolatry.

Thus have I, with a Copiouſneſs which the Subject required, and which Scripture amply furniſhes, finiſhed my firſt Head.

II. Let me now proceed to my ſecond general Head, and ſhew in what Poſture theſe Angels ſtood, that is to ſay, what that Spirit was, which in them ſounded forth this Divine Hymn; that we may learn, when we enter into this or any other Church, to put ourſelves into the ſame Poſture.

From what hath been ſaid it appears that there neither is nor can be ſuch a Thing as Selfiſhneſs, or Self-Will, Self-Love or Self-Eſteem in Heaven. Such a Falſhood could never take Place, 'till the firſt Union between GOD and the Creature was broken. 'Till then

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the Creature could not acquire an Idea or Senſibility of Self. For we ſee here by the Account which Scripture gives of our Creation in CHRIST JESUS, that the firſt Beginning of our Creation is in and out of JESUS CHRIST. It is not in and out of Nothing, but in and out of JESUS CHRIST, who, being the Fullneſs of the Godhead, and having all the Treaſures of Wiſdom and Knowledge in him, brought the ſame Powers that were in himſelf into the firſt created man. Now what did ADAM do? What did theſe Angels do to help forward this creating Work? Or what ſhare of Power had they in the forming themſelves? ---None at all.---Their Capacity of receiving Happineſs was from GOD. The Happineſs they did receive was likewiſe from GOD. "He openeth his "Hand and filleth all Things living with Plenteouſneſs." He inſpires his own Likeneſs and the Love of his own Goodneſs. The whole Image and Similitude of GOD was, in theſe Angels and this Adam, antecedent to every outward Work or Action that proceeded from them.---Now what was, what could be in the Hearts of Beings thus made, and perfectly ſenſible, that they were thus made---perfectly ſenſible, that they had nothing of their Happineſs either from themſelves, or from one another, but that their All was from GOD? Could their Adoration be any Thing elſe but their Feeling---their Senſibility of that, which GOD. was always doing in them and to them? And could it produce any Thing elſe but an Union of Hearts, an united

Splendor

Splendor of heavenly FIRE, LIGHT and LOVE: GOD in the Angels---and the Angels in GOD. The whole Heavens and Eternal Nature on this Occaſion came into View, and were a Temple of Love, and every Angel's Heart was a living ſeparate Apartment therein. CHRIST was the HIGH-PRIEST with the URIM and THUMMIM of MAJESTY and PERFECTION on his Breaſt, and the HOLY GHOST was the ſacred Oyl, the Frankincenſe and ſweet-ſmelling Odour that filled the whole Temple with Aromatic Fragrance: "All thy Garments ſmell of "Myrrh, Aloes and Caſſia." When theſe Angels turned their Countenances towards one another, as every Heart glowed with one and the ſame Divine Fire, the Flames of Love came forth---contracted like a Magnet, and brought all together---It made but one Pyramid of Majeſty, and Light and Love. What a Tranſcendency of Happineſs is there in this Angelic Poſture? Was it poſſible, think you, that theſe Angels could receive an Increaſe of GLORY or GOOD-WILL?---Yes---Yes---Our SAVIOUR, who alone felt the higheſt Degree of Joy that could be raiſed on any Occaſion, ſhews *us*, how theſe Angels might find themſelves in an higher Degree of Senſibility, than they had ever before experienced. Hear the Lip of Truth itſelf! ---- "There is Joy "among the Angels in Heaven over one Sinner that "repenteth more than over Ninety and Nine juſt Per-"ſons who need no Repentance."---You may eaſily conceive then, that if this was the Caſe as to a ſingle

Sinner,

Sinner, there muſt needs have been an Exuberance, an Effervescence of Joy at the endearing Proſpect, which this Bleſſed Incarnation afforded of Salvation to a whole World of fallen Sinners. Surely, ſurely the Glaſs of Eternal Wiſdom would at this Time be held up to theſe Angels, in which FATHER, SON and HOLY GHOST were delighting themſelves with the Aſpects of Thouſands and Thouſands of loſt and undone Sinners, that from the North and from the South, from the Eaſt and from the Weſt, *now* happily redeemed and enlarged, were crowding in ſuch Numbers and with ſuch an holy Vehemence and Ardour into the Courts of Light, that "the "Kingdom of Heaven itſelf ſuffered Violence."

Attend, then, to the Poſture of theſe Angels! --- If they looked towards GOD, there was the Triune Majeſty of Love---if towards one another, there it was in full Communication ſpringing forth as the Glance of a Firmament without them, and within them taking a particular Seat in every one of their Hearts, and bringing with it their natural Bodies of Glory.---If they looked towards the Earth, the ſame Streams of Happineſs were ſpreading themſelves all over its Surface, gliding at the ſame Time into every Human Heart, that felt the Power of its Redemption. Language they could have none: For ſuch Love as this is above all Language. They could do nothing but repeat a thouſand and a thouſand Times this one Song of Praiſe: "GLO-

"RY

" RY to GOD in the Higheſt, and on Earth PEACE,
" GOOD-WILL towards Men."

III. As all that which ſtirred up theſe heavenly Strains of Divine Worſhip in the Breaſts of theſe Angels is, by CHRIST's Incarnation, in you and every Man in the World, ſince you may all praiſe GOD as theſe Angels did, and for the ſame Reaſons, and with the ſame Truth, I ſhall now, in the laſt Place, moſt earneſtly preſs you to call it forth into the ſame ſpiritual and heavenly Exerciſe.

It is eaſily ſaid, that ſuch high Powers are in Man; (and if in one Man, then in every Man, for " with GOD there is no Reſpect or Diſtinction of Perſons") but how is this proved? For ſurely no Man, that is once perſuaded of this Truth will be ſo unjuſt to himſelf, as not to truſt entirely to them, and quit all Syſtems of Divinity, which fall ſhort of theſe Powers, as inadequate to the juſt Demands of a rational Religion. CHRISTIANITY makes but one Pretenſion, and that is, to ſave Man from Death, and to help him to Life. " In " ADAM all die:--- In CHRIST ſhall all be made alive." Our SAVIOUR, juſt as he was going to aſcend into Heaven, after he had finiſhed all that Part of our Redemption that could be done on Earth, gives his Diſciples a ſpecial Commiſſion to go and convert all the World to his Religion. The Form is ſtrongly expreſſive of what

this

this Religion was in its Nature and Efficacy, and deſerves well to be minutely conſidered; for it moſt certainly does warrant me with Scripture to aſſert what I have done as to the Powers inherent in you and in every Chriſtian Man.

"All Power, ſays our SAVIOUR, is given to me both "in Heaven and Earth."---Go ye, therefore, and teach "all Nations, baptizing them in the NAME of the FA-"THER, and of the SON and of the HOLY GHOST; teach-"ing them to obſerve all Things, whatſoever I have "commanded you, and Lo! I AM WITH YOU ALWAY, "EVEN UNTO THE END OF THE WORLD."

Let us diſtinguiſh all the Parts of this Commiſſion, and give unto each the Peculiarity of its Nature, as diſtinguiſhed from every other Part. It conſiſts of theſe ſeveral Particulars—"Go, teach all Nations"—"Go, baptize all Nations—in the Name of the FATHER, "and of the SON and of the HOLY GHOST."—Go, teach all Nations to obſerve all Things, whatſoever I have commanded you—and in, and while you are doing this in all Places and in all Ages, I ſhall accompany you, and be with you to the End of the World."

"Go, teach all Nations." The Word in the Original is—μαθητευσατε—Go and diſciple all Nations—as much as to ſay—Go and communicate to all Nations

every Word that I have ſaid, and every Thing that I have done relative to Salvation, which I have communicated to you in the whole Courſe of my being and converſing with you, in the particular Character of my Diſciples—Go and aſſure them in my Name, that every Thing I ſpake to you in the Character of the MESSIAH, every Thing I have done and promiſed to do, in and for you, is the very ſame as if I had ſaid and done and promiſed it to every particular Man in the World: For I have nothing in Charge from my FATHER in Favour of any Man, or any one of you my Diſciples relative to Redemption, that is not equally in Favour of every other Man in the World. Go, therefore, to all Nations without any Diſtinction, and make them in my Name theſe moſt ſolemn Aſſurances, that when they, through your Inſtruction and Baptiſm, become Diſciples to my Religion, they will be as much entitled to every Thing that has been ſaid to you, or any others either privately or publicly, relative to Salvation, by me in my Character of the MESSIAH, as you are: And that they may know this to be Truth and Reality in their own Perſons, juſt as you do, baptize them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST—that is, in other Words—Go and uſe the ſame Ceremony of Baptiſm, that has always been in Uſe in the Church: And when you adminiſter it, make a moſt ſolemn Declaration in my Name, that every Man ſo introduced into the Church by you or your Succeſſors, ſhall be re-

ceived

ceived into a Participation of the Power, Nature, Life and Spirit of FATHER, SON and HOLY GHOST; their eſſential Powers ſhall be given to them by theſe three ſacred Perſons in the Divinity, who ſhall live and dwell and work in and with them all the Time they are in this World, in the ſame Manner as they did live and dwell and work in me all the while I lived on Earth in the Body which I took out of the VIRGIN MARY: And as this was in every Reſpect like their own Bodies, I can therefore unite with them juſt as I did with it, and I will unite with them, and become incarnate in their Bodies juſt as I did in my own Body."

"Together with this Baptiſm, all the Effect of which is to take Place by my own Incarnation and Operation in them, you are to inſtruct all Nations without Diſtinction, and enjoin them, that they will take Care to obſerve every Thing that I have communicated to you, as my Diſciples, either in the Way of Precept, Information, Illumination, Inſpiration, or any other Kind of Revelation or Manifeſtation, either natural or ſupernatural. Inſtruct them in all theſe Things—Hide nothing from them—Lay it before them in the ſame eaſy and ſatisfactory Manner as I have laid it before you—Bear your Teſtimony concerning the Whole of it to all theſe Nations—Aſſure them, as my Witneſſes, that it was ſaid and came to paſs to and in your own Perſons, and that you can, therefore, ſpeak of it with the ſame Certainty

as you can of any other Things that are made known to you by your earthly Senſes.—Go and bear this further Witneſs, that all, who, through your Means, become my Diſciples, with the ſame Truth and Honeſty that you are become Diſciples, ſhall, like you, find the ſame Things done in themſelves, and become like you living and true Witneſſes of the Truth of my Religion: And be aſſured, that in order to enable you to experience theſe Things in yourſelves, and to make others likewiſe experience them, I will be with you and them to the End of the World."

Thus have I given you the diſtinct Meaning of the Terms made Uſe of, *viz.* The NAME of FATHER, SON and HOLY GHOST; and of the Nature, Power and Efficacy of the Baptiſm adminiſtered in their Name. Numbers of Texts might be adduced in Proof of this honeſt and full Explanation: But detached Texts may be made to ſpeak any Thing and every Thing: Therefore to avoid ſuch an uſeleſs Adducement of ſingle Paſſages of Scripture, I ſhall lay before you a continued Diſcourſe, made by our SAVIOUR, juſt before his Apprehenſion in the Garden, wherein all that is ſaid by our SAVIOUR is evidently upon the ſame Subject we are now ſpeaking of. This is in the XVIIth Chapter of St. JOHN's Goſpel, which I cannot ſhorten without Injury to the Senſe, and therefore ſhall tranſcribe the whole for your moſt ſerious Conſideration.

"Theſe

" These Words spake JESUS, and lift up his Eyes to
" Heaven, and said, FATHER, the Hour is come; glo-
" rify thy SON, that thy SON also may glorify thee.
" As thou hast given him Power over all Flesh, that
" he should give Eternal Life to as many as thou hast
" given him. And this is Life Eternal, that they might
" know thee the only true GOD, and JESUS CHRIST
" whom thou hast sent. I have glorified thee on the
" Earth: I have finished the Work, which thou gavest
" me to do. And now, O FATHER, glorify thou me
" with thine own Self, with the Glory which I had with
" thee before the World was. I have manifested thy
" Name unto the Men which thou gavest me out of the
" World: Thine they were, and thou gavest them me;
" and they have kept thy Word. Now they have known,
" that all Things whatsoever thou hast given me, are of
" thee. For I have given unto them the Words which
" thou gavest me; and they have received them, and
" have known surely, that I came out from thee, and they
" have believed, that thou didst send me. I pray for
" them: I pray not for the World, but for them which
" thou hast given me, for they are thine. And all
" mine are thine, and thine are mine, and I am glorified
" in them. And now I am no more in the World; but
" these are in the World, and I come to thee. HOLY
" FATHER! keep through thine own Name those whom
" thou hast given me, that they may be one, as we are.
" While I was with them in the World, I kept them in

" thy

" thy Name: Thoſe that thou gaveſt me I have kept,
" and none of them is loſt, but the Son of Perdition;
" that the Scripture might be fulfilled. And now come
" I to thee, and theſe Things I ſpeak in the World,
" that they might have my Joy fulfilled in themſelves.
" I have given them thy Word, and the World hath
" hated them, becauſe they are not of the World, even
" as I am not of the World. I pray not that thou
" ſhouldſt take them out of the World, but that thou
" ſhouldſt keep them from the Evil. They are not of
" the World, even as I am not of the World. Sanctify
" them through thy Truth; thy Word is Truth. As
" thou haſt ſent me into the World, even ſo have I alſo
" ſent them into the World. And for their Sakes I ſanc-
" tify myſelf, that they alſo might be ſanctified through
" the Truth. Neither pray I for theſe alone, but for
" them alſo, which ſhall believe on me through their
" Word: That they all may be one, as thou, FATHER,
" art in me, and I in thee; that they alſo may be one
" in us: That the World may believe that thou haſt ſent
" me. And the Glory, which thou gaveſt me, I have
" given them: That they may be one, even as we are
" one. I in them, and thou in me, that they may be
" made perfect in one, and that the World may know
" that thou haſt ſent me,—and haſt loved them, as thou
" haſt loved me. FATHER, I will, that they alſo, whom
" thou haſt given me be with me where I am; that they
" may behold my Glory, which thou haſt given me: For

" thou

" thou lovedſt me before the Foundation of the World.
" O righteous FATHER, the World hath not known
" thee; but I have known thee, and theſe have known,
" that thou haſt ſent me. And I have declared unto
" them thy Name, and will declare it; that the Love
" wherewith thou haſt loved me, may be in them, and
" I in them."

If this Diſcourſe, which is a connected, deſigned and devout Addreſs of our BLESSED LORD to his Diſciples, all dictated by divine Love, and all to the preſent Point, be duly conſidered, I may proceed to aſk, whether the Words can have any other Meaning than this—That GOD the FATHER, and GOD the SON, and GOD the HOLY GHOST will, by Covenant, and agreeable to the Plan of Redemption, as ſettled in Heaven, and gradually revealed by MOSES and the PROPHETS, by CHRIST and his APOSTLES, make ſuch an inward and real Operation in the Soul of every Chriſtian, as will bring into it a Manifeſtation of GOD, and heavenly Glory, and Eternal Life—of the very Life and Kingdom where CHRIST now dwells at the Right Hand of GOD? And let me aſk further, can ſuch a Manifeſtation be made to any Soul of Man, on any other Suppoſition, but that the ſame GOD, that makes this Manifeſtation, has already in the Conſtitution of the Soul, by the redeeming Grace of CHRIST, given it a Power and Capacity to receive and become a Partaker of the heavenly Power, Nature and

Glory,

Glory, which he is thus from Eternity to Eternity manifeſting in it?

Here then I reſt. This is the Foundation, Ground and Reaſon why, with the Scripture, I declare to you, that you have all the ſame Powers, and can with the ſame Truth of Nature ſing forth the ſame Praiſes, as theſe Angels did: And, therefore, as much as Eternity is preferable to Time, as much as heavenly Powers ſurpaſs earthly Powers, with an Ardour proportionable to this great Difference, I beſeech you to turn to your incarnate SAVIOUR. In and through him you have in you all that which is in theſe Holy Angels. There is this Difference—We ſee but in Part, as through a Glaſs darkly—they ſee even as they are ſeen—They have an outward Heaven—Ours is yet hidden within the Heart—But it is as much an Heaven as theirs—and will and muſt grow to the Height of theirs, if we will ſuffer it to grow—We live by Faith and Hope—They, by Poſſeſſion and Light. But ſhould this be any Diſcouragement? No—Becauſe the very JESUS that gives them the Fullneſs of their Light, and the Powers, Colours and Virtues of the Figures and Fruits that are perpetually within their View, and taſted with all the Luxuriancy of a perfected Senſation—That very JESUS gives us the ſame Things, as a Nouriſhment of our Faith and Hope, that we may gradually, as every other Thing in Nature does, grow up to that Perfection of Love which makes the Felicity

of

of theſe Angels. I ſay as every other Thing in Nature does; for between the Growth of our heavenly and earthly Powers and Graces, there is an exact Similitude. Look at the Root of the Lily, or any other Flower, it will ſhew you your own Nature and Powers—how they may lie dormant, and how they come to be quickened again to Life. When the Root of a Lily or Roſe, or any other Flower, is in a Drawer, or in the frozen Ground, in the Middle of an hard Winter, it has in it, even in this State of Death and Inactivity, all that which makes its Beauty and ſweet Smell when it comes to blow in the Summer. The Sun, it is true, brings forth all this into it, but the Sun does not give it its Nature; this was in it at all Times, and as much when it lay in the Drawer as when the Sun is operating upon it with its Summer Heat. For if it had not the Peculiarity of the Lily in its Nature, the Sun would have no more Power over it, to make it produce its fine Colourings, and ſweet Smell, than over any other common Lump of Earth. Be not, therefore, diſcouraged, that your ſpiritual Powers are by Nature in this defective inactive State; but learn from this Compariſon, that Jesus Christ, the Light and Life of the ſpiritual World, does all that to your dead, hard, angelic Nature, ſhut up in an outward Body of earthly Fleſh and Blood, which the Sun of this World does to the Lily Root, namely, he helps you, and every other heavenly Man, out of his own preſent Death, into his higheſt

State of Life. You can have no Doubt then, my dear Fellow-Worſhippers, but the very ſame high Powers, that were and are in CHRIST JESUS, are in you; for he is in you THE HOPE OF GLORY. All that is now neceſſary is to know and diſtinguiſh CHRIST, and his Reſidence in you. And let me tell you this Goſpel Truth, that you have as complete and real a Way to know this as theſe Angels have.—You may know it by theſe Marks, and Senſibilities—When you are all Hunger and all Thirſt for Goodneſs, and an heavenly Life: When you ſee, not from Reaſoning and Speculation, but by the Underſtanding, which is opened by the SPIRIT of GOD to your own Spirit, your own Nothingneſs—your own total Inability to bring forth Good in yourſelves without abiding in CHRIST; and can and do, without mourning and grieving on this Account, rejoice in GOD, that he has ſhewn you your own natural Inability, not to torment you, nor to leave you in the Anguiſh of a Deſire not obtained, but in and through this Hunger and Longing, to pour into you the Riches of his Grace, and every Sort of Divine Food, that can nouriſh you to eternal Life. Could you have done any the leaſt Thing in the World towards regaining your firſt loſt heavenly Life, he would have had no Need to come into your Bodies by the new and living Way, which he hath conſecrated. You can never miſtake his Preſence and Power over you. When you find your Hearts formed to Holineſs, Goodneſs, Charity, mutual Forbearance and every Senſi-

bility,

bility, which the Spirit of Love can inſpire—then you are ſure, that JESUS is within you.—Then adore, worſhip, ſerve and conform to this GOD within you. Give him Thanks and Praiſe—nor give him barely the Praiſe of your Tongue, and the Adoration of your Heart—but go and conform to the good Temper he hath brought into you. Go among your Fellow-Creatures—Go about doing Good—See, whether among your Families, in your Neighbourhood, among your Friends, yea and among your Enemies too, there is any Good to be done, any Differences to be ſettled, any injured Reputation to be redreſſed, any ſick Man to be comforted, any innocent Modeſty to be encouraged and brought into Action: For all this is JESUS CHRIST in you of a Truth: And do every good Thing you can any where, as Opportunity preſents; and do it quickly, cheerfully and effectually, for its own Sake, becauſe it is good, knowing that CHRIST does Good always for its own Sake.

This is all the Worſhip you can perform to GOD, in Return for the Good his HOLY JESUS is always doing in you, namely, not to oppoſe the working of his Spirit in you—Do you but deſire him to mend your Hearts, and he will do it. A Chriſtian cannot be at any Uncertainty about the preſent or future State of his Soul, or be ignorant of what he is or to what he belongs, whether to the good or the wicked Spirit—ſince he finds in Scripture all the Things, all the Feelings, all the Senſibilities, all

the

the Paſſions deſcribed and ranged under their proper Maſters—Every Thing is minutely put down in this bleſſed Book, that the Spirit of JESUS works and effects in our Hearts.

Would you (I again repeat it) know the JESUS of the holy Scriptures? Would you know the true CHRIST of GOD?—You can never know him otherwiſe than as you know yourſelves, by a Self-evident Senſibility of what paſſes, and is done, and felt, in your own Spirits—When Love, Benevolence, Generoſity, Goodneſs, Patience, Meekneſs and Humanity, are the reigning Affections of your Hearts, then CHRIST is in you of a Truth. For theſe, as I ſaid, are declared in Scripture to be the true genuine Fruits of the HOLY SPIRIT—Theſe are the Branches, CHRIST is the true Vine, and the FATHER is the Huſbandman.

To conclude, would we worſhip GOD on Earth as the Angels do in Heaven, we ſhould neither think, nor ſpeak, nor know any Thing of SELF. They know no more than this, that GOD, when he made them, brought himſelf into a finite Figure, which he took out of his own Nature at his own good Will and Pleaſure; and when he had done all that was agreeable to his own good Pleaſure, as to their outward Form and Shape, then he brought his BLESSED SON into their Hearts.—This bringing his SON into their Hearts was not fully

" known.

known. "It was a MYSTERY hid in GOD—namely, "that he created all Things by JESUS CHRIST." This MYSTERY they ſaw more fully opened—and they worſhipped the HOLY JESUS as a MYSTERY juſt opening—"And, without Controverſy, great is the MYSTERY of "GODLINESS—GOD was manifeſt in the Fleſh, juſtified "in the Spirit, ſeen of Angels, preached unto the Gen-"tiles, believed on in the World, received up into "Glory."—With this I began—with this I end: This is and ever will, with all good Chriſtians, be the Beginning, Middle and End, the Alpha and Omega, the Firſt and the Laſt—And I pray GOD it may be ſo to us all!—AMEN, AMEN.

*FINIS.*

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ERRATUM.

*Page* 31, *Line* 9, *for* "to" *read* "for his Diſciples,"